

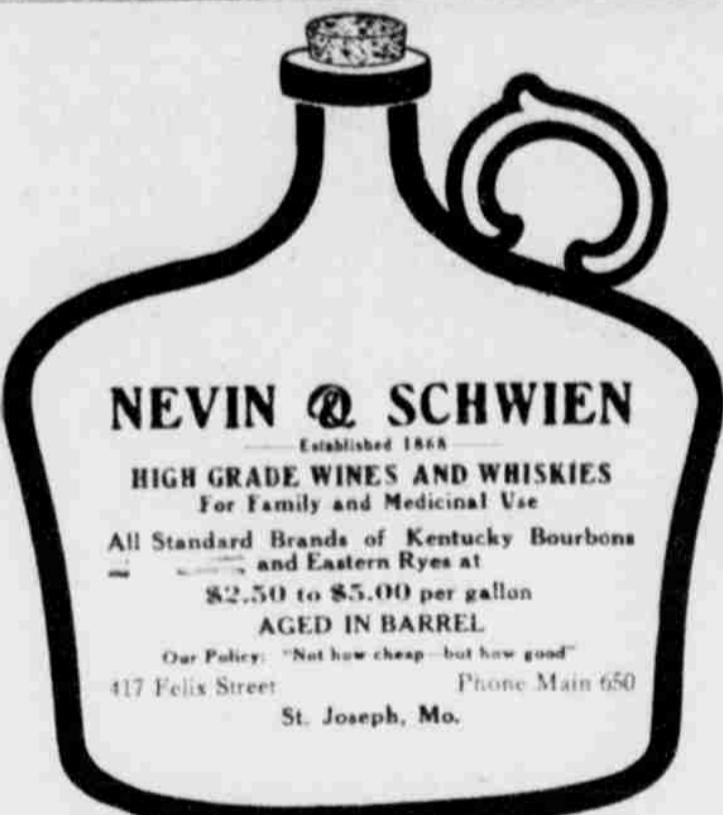
Lake Contrary Park

St. Joseph's Beautiful Summer Resort

Motion Pictures, Roller Coaster, Chutes, Merry-go-Round

Boating Bathing Fishing Dancing

Cool, shady park with seats and tables for picnickers and lunchers. Write or see L. F. INGERSOLL, Mgr., for special reservations.



NEVIN & SCHWIEN

Established 1868

HIGH GRADE WINES AND WHISKIES

For Family and Medicinal Use

All Standard Brands of Kentucky Bourbons and Eastern Ryes at

\$2.50 to \$5.00 per gallon

AGED IN BARREL

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417 Felix Street

Phone Main 650

St. Joseph, Mo.

Funeral Expenses Reduced One-Half



This splended broadcloth casket..... \$30

The regular price elsewhere..... \$60

We carry an immense stock of fine caskets and funeral supplies. Experienced staff. Motor or horse-drawn vehicles. No extra charge for out-of-town calls.

FLEEMAN-HEATON, Funeral Home

416 North Sixth Street Telephone Main 2881

FLOURISH ONLY IN WOODS

Wild Flowers That Refuse to Be Contented in Gardens That Are the Handiwork of Man.

Among the truly "wild" flowers, two that ask of man only to be let alone in their native fastnesses are the mayflower or trailing arbutus, and the twinberry, or partridge berry, the last-named a member of the madder family, and a distant relative of the coffee tree. The mayflower is wilder and shyer of all. No more is the eagle at home in the farmyard or the cardinal in the cage than the mayflower in the garden. As the imprisoned cardinal pines away and dies when the gilded bars of a birdcage separate it from its liberty, so the mayflower sickens and withers away in the garden.

The moth mullein for many a year has been a rural mothball. It is a member of the figwort family. Among its relatives are the great mullein, the blue toad flax, the small snapdragon, the turtle-head, the beard-tongue, the monkey-flower, the loosestrife and the cow-wheat. The country dwelling housewife uses its leaves in packing away garments of winter to keep out the tiny cloth moths of summer. It is also believed to be a bane to cock roaches.

The showy lady's slipper, a shy member of the orchid family, flower from June to September, never seeks the haunts of man, but tries to remove itself as far from their comings and goings as it can, and it succeeds so well that only the flower lover who is willing to take pains can approach its dwelling place. Moreover, it is so persistent in its efforts to be left alone that it has come to have thick glandular hairs which contain an oil that is somewhat poisonous to the human skin, and it is said that a number of cases of dermatitis have followed the efforts of flower lovers to carry it in triumph out of the woods.

LEAVE NOTHING FOR ENEMY

Soldiers Are Schooled to Become Expert in the Matter of Destroying Weapons of War.

Military men are taught how to destroy surplus stores which may be useful to the enemy and which are its danger of capture.

It may be necessary to destroy guns to prevent them falling into the hands of the enemy, or to make captured guns useless. If a small amount of dynamite or other explosive is available of course this can be done very effectively.

If not, the breech of the gun is closed and the hinge joints smashed as much as possible with a handpike or pick. If there is time a few rifle shots fired at the vital points of the gun effectively jam the mechanism so as to make it useless.

With rifles the bolts are broken off and the barrels destroyed as much

CHRISTIAN SCIENCE THE SCIENCE OF GRATITUDE

(Written for The Christian Science Monitor)

Gratitude is not usually found among the scientific studies of mankind, for material philosophy has always considered it as purely emotional. In daily experience ingratitude seems far more conspicuous than its more worthy opposite and the world seems to have earned its proverbial reputation of being ungrateful. But Christian Science has come into the arena and boldly taken many things about God and man out of the merely emotional and placed them in the realm of the scientific and practical, and gratitude is one of them. Indeed it may be said that Christian Science practice is largely an expression of gratitude. Gratitude is the destroyer of discouragement, fear and doubt. If discouragement says, "It cannot be done," gratitude looks up and thanks God that it is already accomplished. If fear brings in its train of evil forebodings, gratitude sees only the presence of Love—God. If doubt would throw us into a bottomless pit of despair, gratitude knows that divine Mind is Principle and the only power.

Mary Baker Eddy tells us in "Science and Health with Key to the Scriptures" (p. 213) that "Jesus of Nazareth was the most scientific man that ever trod the globe." And we may add that he was also the most grateful. In His glorified understanding of God there was always a strong under-current of gratitude which swept away the last foothold of sense testimony. When we truly understand Jesus' gratitude, we shall be able to fulfill His promise: "He that believeth on me, the works that I do shall he do also." The desire to glorify God was the sole purpose in Jesus' thought. Where mortals saw only evil and sorrow, he saw a new opportunity to glorify divine Principle. When He healed the man born blind, He intimated that God should be made manifest. When He spoke of Lazarus' death, it was another opportunity to glorify His Father; and when He faced the crucifixion, His thoughts rested not upon His suffering but upon the fact that God would be glorified in Him. His great motive for gratitude was that His life was constantly glorifying God, because it was expressing the perfect and scientific relationship of Principle and idea which He himself described in the Words, "I and my Father are one."

The Master recognized two stages of gratitude, the one based upon sense testimony and easily understood, the other metaphysical and entirely out of the reach of the carnal mind.

When He healed the ten lepers and only one returned from the priests' examination to give thanks, Jesus intimated that the nine had lost a spiritual opportunity.

Being grateful for His benefits received did not require a high order of understanding but it undoubtedly led up to greater spiritual experiences and to a higher order of gratitude.

Mrs. Eddy says: "Are we really grateful for the good already received?" When we shall swell ourselves of the blessings we have, and thus be fitted to receive more" (Science and Health, p. 2). Our talents invested in gratitude yield large returns, but ingratitude brings stagnation and decay.

During His ministry Jesus never admitted that sin, disease, or death, were real, neither did He ever give matter power or recognize it as law. On the contrary, He denied and overcame all the so-called laws of matter and their effects in belief by which matter claimed being and activity. This power which Jesus manifested was the logical sequence of His understanding of God, His Father, or divine Mind. Seeing the spiritual reality, therefore, in place of the description of matter and its sword consequences gave Him His purely metaphysical basis for gratitude, hence it was the scientific recognition of divine law. When He broke bread and gave thanks, the multitude was fed, because He had already expressed His pure faith ("the substance of things hoped for") in the Father's infinite abundance, which His disciples saw only lack. It is at the tomb of Lazarus, however, that we see His gratitude in all of its grandeur. For days before coming to Bethany He had sought to lead His disciples to a higher level of understanding. He had spoken before of death as sleep, yet when He said, "Our friend Lazarus sleepeth," they understood Him not.

When Jesus arrived at Bethany the arguments of power in matter grew apathetic. With tender patient care, however, He sought to bring the thought of Lazarus to an apprehension of the fact that God was infinite, omnipotent Life; but when she stood before the tomb she fell a ready victim to the testimony of the physical senses. Then in spite of all adverse appearance Jesus voiced his gratitude—a sacrifice so deep and great that all the world should pause and learn. "Father, I thank thee that thou hast heard me." It was the pure expression of love and the emanation of the child of God, ever at one with His divine Principle. To Him there was neither death nor corruption. He saw only infinite Life—God, not a mortal belief called life, therefore His gratitude had a demonstrable scientific basis. His prayer was answered before He uttered it in the fact of man's inexpressible oneness with infinite Life, Truth, and Love, and He intimated this fact when He said: "And I know that thou hast tested me always, but because of the people which stand by I said it." "The people which stand by" includes ourselves, for are we not still standing at the tomb of Lazarus, being judged of our understanding by the measure of true gratitude we can render?

It is this absolute trust in God, this undividing certainty that known that "thou hastest me always," which is found in the revelation of Christian Science. Nothing but immutable, unchangeable law, could bring about an expression of gratitude such as was made at the tomb of Lazarus. To this failure was impossible. It is before with grateful hearts that the students of Christian Science realize that they too may learn of demonstrable Principle even though have a true scientific basis for their gratitude—the gratitude which glorifies not personality, but God, and then "speaks with authority," healing sickness and sin.

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